From Jheṭ to Bhador (i. e., from the middle of May to the middle of August) they 462
do agricultural work. Then they plough from morning to noon, and later on they
work making ricefield-ridges and so on. First they sow millets and jungle corn, later 221
janhe millet, maize, bajra, kode, rahar, ghangra, and sutri[1]. After this they sow
paddy for transplanting. They hoe the maize (in this the women help them). They do the 241
first ploughing for paddy-planting; thereupon they plough the second time, thereupon plough the third time; they also make ready the ricefield ridges; they make the fields muddy and harrow; then they pull the paddy seedlings out. (To plant the paddy is women's work.)

At this time they sow cotton and tilmiñ oilseed[2] in the course of the month of Han (middle of July to middle of August). In Bhador (middle of August to middle of September) they plough the fields for horeć and surguja[3] and sow them. They harvest the maize. In this work and in hoeing the cotton the women help them. They harvest the iri, gundli, kode, and erba millets[4]. In this work also the women assist them. The men thresh.

In the month of Dasãe (middle of September to middle of October) they plough the homestead field where the maize was, and sow mustard seed, and they harvest and thresh janhe millet and the early paddy. In Aghar (middle of November to middle of December) they dig and plane the threshing-floor, and together with the women they harvest the paddy, cut the bajra and tilmiñ, cut the rahar, pluck the ghangra and sutri, and pull out the horeć and surguja. The women alone pull out the cotton. When the men have carted all this up to the threshing-floor, they spread it out on this, and joining cattle together they thresh. Having threshed out the seed they throw the straw away, having winnowed the grain they make a heap of it, and having twisted straw-ropes and straw-strings they put it into bundles. The other crops they beat out and put into bundles. Thereupon they cart all to their houses. In the month of Magh (middle of January to middle of February) they harvest the mustard and cut the thatching grass. Now the agricultural work is finished.

Besides all this work the men have all business with the money-lenders, and they pay 258
the rent to the village headman. Men and women help each other to press oil in the oil- 462
press. They do not make oil from the mustard and tilmiñ; they sell this. They make
oil from several kinds of fruit: kũindi, buru, kujri, bando, bonga sarjom, eradom, [426]
lopon, koroñj, nim, and others[5]. [443] ●

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[1] Janhe is Paspalum scrobiculatum, L.; bajra, Sorghum vulgare, Pers.; kode, Eleusine coracana, Gaertn.; rahar, Cajanus indicus, Spreng.; ghangra, Dolichos Catjang, Willd.; sutri, Phaseolus calcaratus, Roxb. 137

[2] Tilmiñ, Sesamum indicum, DC.

[3] Horeć, Dolichos biflorus, L. Surguja, Guizotia abyssinica, Cass.

[4] Iri, Panicum Crus-galli, L.; gundli, Panicum miliare, Lamarck; kode, Eleusine coracana, Gaertn.; erba, Setaria italica, Kunth.

[5] Kũindi, the fruit of the Mahua tree, Bassia latifolia, Roxb.; buru, Schleichera trijuga, L.; kujri, Celastrus paniculatus, Willd.; bando, Spathodea Roxburghii, Benth.; bonga sarjom, Vatica calyculata, Teismm.; eradom, Ricinus communis, L.; lopon, Terminalia belerica, Roxb.; koroñj, Pongamia glabra, Vent.; nim, Melia Azadirachta, L.

221 doubtful whether the concept of monotony has any place in a
[192] Santal's mind. His love of a *porob*, or festival, is a byword in
the tribe, and it is fostered by many occasions in the Santal
calendar as well as by opportunities for "seeing", as they say,
Hindu festivals. Some of these gatherings bring together the
221 Santals from great distances. One of the most remarkable in
796 the area takes place on the outskirts of Sarenga at the time of
the Lakshmi Puja, at the full moon of the Bengali month of
221 *Kartik* (October-November). This is a Hindu festival, and it
is kept with due pomp and ceremony by the family of the local
796 landlord, who is of a mercantile caste. This family built up the
177 celebration by inviting their Santal tenants to come and dance
on a field on the village boundary. For many years it has been
of more than local significance. Villagers from ten to fifteen
miles away turn up in force, and some come from much greater
[534] distances. Until the year 1930 they used to dance and sing
throughout the night, and on one occasion a missionary counted
over five hundred large drums. In the following year a small
[668] but determined group of Santal reformers, one of whose aims
was to stop their womenfolk from dancing in public, practically
brought the gathering to a standstill, but it was revived in
1934 in the modified form in which it continues. At about
noon the air begins to resound to the beating of the drums as
parties of villagers make their way along the roads and jungle
tracks and approach the scene of the gathering. From the four
corners of the compass they converge on the open field, men
and women in festive attire, the women especially resplendent
in new *saris* with gaily designed borders, their hair bedecked
with flowers and their arms heavy with ornaments. The drumming
intensifies as new parties arrive and more and more lines
of dancers are formed. Finally the crescendo of sound from the
drums batters on the ear-drums of the bystanders, and even at
a distance of four miles it conveys an impression of continuous
thunder in the sky. Then the clamour dies away as gradually
as it began, and by nine o'clock the field is quiet once again.
Since the night dancing was stopped the numbers have diminished
slightly. Most of the parties return to their own villages
and continue the dance there.

• 443 The weeks are enlivened by visits to the local markets. One of the entries in Babulal's record relates to a market day during the early hot weather: "Today was market day. From a very early hour everyone was preparing to go to market. It is very hot at the present time, and if we do not go early the

sand on the pathways becomes unbearably hot for our feet. 443 •
Pigs were killed at dawn, cut, and the meat was roasted first [252]
thing so that it would be ready when the people returned home.
The day turned out to be very warm. Some men went into the [273]
village of G—— because of their thirst to get a drink of beer,
and they said: 'One pice worth of beer from G—— is as good
as six pice of beer from that other place.' " The market is the
main shopping centre for the villagers. There are cloth stalls
and stalls of imported trinkets and ornaments. Potters, weavers,
blacksmiths, purveyors of "medicines" and many others display
their wares. The Santals may have grain for sale in a good
year; they sell fowls and vegetables and buy their salt and
cooking oil regularly, with other commodities at need. The
market is a great place for the exchange of gossip, for meeting
friends and relatives; it is here that many flirtations begin and
matches are set in hand.

Nevertheless, the main business of the Santals' life, round 433
which most of their activities centre, is to wrest from the poor
soil the greatest possible amount of food. The struggle leaves
little time for philosophizing, but they do sometimes crystallize [539]
in a phrase some bitter lesson from experience, as when they
say: "Rain in the morning, like a friendship that is easily
made, does not last." They work as hard as their social obliga- [461]
tions allow. There is nothing distinctive in their methods of 241
agriculture, and for generations they have been accustomed to
settled cultivation and the use of the plough. The division of [462]
labour between men and women, the taboo against women [784]
handling the plough, they share with the surrounding culture.
They observe the same propitious days and seasons for sowing
and reaping as their neighbours. A great authority on the
Santals has said:[1] "They are on their way to becoming agri-
culturalists, but are, as yet, far behind. . . . They have not as 233
yet learnt the need for and the benefits of weeding and 241
manuring, or of changing the crops, and much more. For 182
example, they do not take proper care of their cattle. These
are mostly herded by children, who use much of the time for
their own games and pleasures. When the paddy is harvested,
the cattle are permitted to roam about. A direct result of this
is that it is impossible for people to have any crops standing
after the middle of December or thereabouts; the cattle would

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[1] P. O. Bodding, *Studies in Santal Medicine and Connected Folklore*, Pt. III, "How the Santals live", *Memoirs of the Royal Asiatic Society of Bengal*, Calcutta, 1940, Vol. X, No. 3, p. 434. [113]